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J. GARDNER A SERMON 1803



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Mr. GARDINER'S SERMON

BEFORE THE

Humane Society.

1803.

1803

A
S E R M O N

DELIVERED BEFORE THE

Humane Society,

OF THE

COMMONWEALTH OF MASSACHUSETTS,

AT THEIR

Semiannual Meeting,

JUNE 14, 1803.

By JOHN SYLVESTER JOHN GARDINER,
Assistant Minister of the Trinity Church.

BOSTON:

Printed by Hosea Sprague, No. 44, Marlboro' Street,
1803.

At a Semiannual Meeting of the Humane Society, June 14, 1803.

VOTED That Samuel Eliot, Esq. Hon. Artemas Ward, Esq. Hon. John Davis, Esq. Gardner Green, Esq. and Rev. William Emerson be a Committee to wait upon the Rev. John Sylvester John Gardiner, and return him the thanks of this Society for his excellent and ingenious discourse delivered this day before the Humane Society, and to request of him a copy for the Press.

An Extract from the Records of said Society,

JOHN AVERY, Rec^d. Sec'y.

321709(8)

SERMON.

GALLATIANS, CH. VI. VER. 10.

As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith.

THE text naturally divides itself into two parts. First, We are to do good unto all men, as we have opportunity. Secondly, we are to do good especially unto them, who are of the household of faith. Thirdly, I shall add such observations as are fuitable to the present occasion.

I shall take the liberty of reversing the order of the text, and consider, first, our duty of doing good to those, with whom we are most nearly connected. In this part of the discourse, I shall endeavour to prove to you, that the Christian religion has been misrepresented both by its friends and enemies, as being inimical to those partial attachments, which our regard for relations, friends, and country inspires, and shall make some observations, as I proceed, on the

novel tenets of some modern philosophers. Not that I can possibly suspect, that any members of this respectable society can have imbibed prejudices of this kind, but because, as I think it the duty of every good man to oppose absurdity and error, wherever they are found, so I consider it particularly incumbent on a Minister of the Gospel, to improve every opportunity, and use every effort, for this purpose.

By the household of faith, the Apostle undoubtedly, means those, who are of the same religion as ourselves ; and the exhortation to assist them with all the offices of charity was peculiarly incumbent on their brethren in that early state of Christianity, when the Church of God was subject to every species of persecution, which the malevolence of its enemies could inflict. But I would wish to understand this expression in a more enlarged sense, as including all the relative duties of life, all those natural and social ties, which endear individuals to each other, and give birth to those virtues, that render a community flourishing and important.

Two very eminent writers, one an opponent, and the other a defender of Christianity seem to agree in denying its sanction to these attachments, though they draw different inferences from the same supposed fact. **Lord Shaftsbury* consid-

* Charac. Vol. I. p. 93.

ers it a great defect, in the evangelical institution, that the duty of friendship, in particular, is not expressly enjoined ; while Mr. * *Jenyns*, on the contrary, asserts, that its admission would be “ totally incompatible with the genius and spirit of the Gospel.” Thus the same pretended circumstance, which is produced to justify the infidelity of the one, is assigned by the other, as one of the internal marks of the divine origin of our holy religion.

Christianity, indeed, is an universal religion, intended for the benefit of all mankind. But it could never be the design of the most benevolent of all religious institutions to lessen those attachments that are so necessary to our happiness in this world, and which give rise to the practice of virtues, best adapted to secure our eternal welfare in the next. The example of the great founder of Christianity, indeed, seems to justify this remark, and directly militates against the opinion of the great authors just quoted. When conversing with his friends respecting his approaching crucifixion, he illustrates the greatness of his love towards mankind in dying for them, by a comparison drawn from human friendship. “ † Greater love (says he) hath no man than this, that a man lay down his life for his friend. Ye are my friends, if ye do whatsoever I command you.”

* Internal Evidences, p. 51.

† John, ch. xv. ver. 13, 14.

But our blessed Lord, not only appeared no enemy to personal attachments, but actually exhibits its two striking instances of friendship to individuals. “Jesus (says the sacred historian) loved Lazarus.” And again he observes, “Now Jesus loved Martha, and her sister and Lazarus.” And when Lazarus was sick, these sisters sent to our blessed Saviour to inform him, “saying, Lord, behold he, whom thou lovest, is sick.” And as he approached the grave, with Mary and the Jews who attended, he sympathized with their sorrows, and was agitated with the same passion. “He groaned in spirit, and was troubled. Jesus wept.” “Then said the Jews, behold, how he loved him!”

The other instance of particular attachment is his affection for John, who is called “the disciple whom he loved.” In the most distressful moment of his life, and amidst the agonies of an excruciating death, he exhibits at the same time an example of filial piety, and confident friendship.* “Now there stood by the cross of Jesus (says the Evangelist) his mother, and his mother’s sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, woman, behold thy son. Then saith he to the disciple, behold thy mother,

* John ch. xix. v. 25.

And from that hour that disciple took her unto his own house."

It hence appears, that the social and relative duties of life were sanctioned by the great author of Christianity, and that he exhibited striking instances of individual attachments in his own person. His lamentation also over his devoted country, when he saw, with a prophetic eye, its future fate, affords no small proof, that he was not void of patriotic feelings. Throughout the whole testament we find the duties of men, in the various relations of parents, children, husbands and citizens, recommended and enforced; so that nothing can be more clear, than that the dictates of common sense and right reason have, in these instances, received also the sanction of the gospel.

Ingenious men are, indeed, to be found, at all times, who are fond of controverting established truths, and of questioning received opinions. Flattered and deceived by their own ingenuity, they become zealous in propagating their peculiar tenets; and when once persuaded that they are right, the very absurdity of the creed confirms them in their faith. How else can we account for the pernicious absurdities, in which the present age has been so fruitful! That all the evil in the world proceeds from its established usages, that religion and matrimony are gross

abuses—that penal laws tend to irritate rather than to reform—that men left to do as the please, would always do right—that human life may be protracted far beyond the usual limits, and even extended to immortality in this world—that human nature may be carried to absolute perfection by the native energies of the human mind—these assertions, strange, and ridiculous as they must appear, have been published by men of gravity and acuteness, whose talents and industry, had they been rightly directed, might have enlarged the boundaries of human knowledge, and have proved a public blessing to the world. But seduced by the *ignis fatuus* of novelty, and hurried away by their wild imaginations they have lost the road of common sense, which those who follow them will never be able to find.

We are taught by the same enlightened philosophers, that we are not bound to love either our parents, or our children, more than other people, unless they have more merit. To do so, they assert, would, indeed, be a great act of injustice. We are to love those we never saw better than our most intimate friends, provided we have evidence that they have more mental and moral accomplishments.

But were these tenets true, and were men to act up to them, how dreary and uncomfortable

would be our abode in this world ! If there were a woman in the world possess of more merit than our wife, where would be the affection of a husband ? If our children were not more perfect than all others, how could we perform the duty of a father ? If our country were inferior in its soil, its climate, or its government, what would become of our patriotism ? If an object of compassion implores our assistance, and we stop to consider, if there may not be another in the world, more wretched and with stronger claims on our charity, where is our benevolence ?

In a word, if we did not love those best with whom we are most nearly connected, who belong to the same community, dwell in the same town, worship at the same temple, but were compelled by stern inflexible justice, to reserve our affections for the supposed superiority of merit in strangers, with whom we are but slightly acquainted, perhaps never saw, our situation would be truly deplorable, and men, of all creatures, would be most miserable. Our religion, my brethren, authorizes no such chimeras ; and we may well disclaim the proud title of citizens of the world, which has been so often assumed by those, who pretend to love mankind, while they neglect their families, and conceal, under the specious veil of universal philanthropy, a selfish

indifference to the whole species. The great apostle informs us, that he, who provides not for those of his own house, is worse than an infidel; and in the text, when he directs us to do good unto all men, he decidedly commands as to give a preference to those, who are of the household of faith. Our charity, indeed, must begin at home, though it ought not to end there; and nothing can be more disgusting to men of sense and virtue, than that hypocritical and sentimental cant of universal benevolence, in the mouths of those, who, we know at the same time, are grossly deficient in all the relative duties of life. The great moral poet has more sense on this subject as indeed he has on most others, than all the volumes, of all the modern philosophers, contain.

“God loves from whole to parts; but human soul
Must rise from individual to the whole.
Self-love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake.
The center mov’d, a circle strait succeeds,
Another still, and still another spreads.
Friend, parent, neighbour, first it will embrace;
His country next; and next all human race.
Wide and more wide, the o’erflowings of the mind
Take every creature in of every kind.
Earth smiles around with boundless bounty blest,
And heav’n beholds its image in his breast.”

I proceed, secondly, to consider, that we are to do good unto all men as we have opportunity.

Though our religion was never designed to weaken the natural and social affections, it was intended to regulate them, and to destroy the selfishness, which otherwise might be contracted, to the destruction of that universal benevolence, which chiefly distinguishes Christianity from other religious institutions. Our blessed Saviour omitted no opportunity of inculcating, that private interest must always yield to public welfare, and that our benevolence must be extended to the whole human race. He informs us, that it is the first and great commandment, that we should love the Lord our God, and the second, that we should love our neighbour as ourselves. Nor can we be at a loss to ascertain, who is our neighbour, since we find it described at large, in the beautiful parable of the good Samaritan. "The Jews had no dealings with the Samaritans." On the contrary, a most irreconcilable hatred subsisted between them. And yet the benevolent Samaritan assisted the enemy of his country, with every kind office, which his calamitous situation demanded. Hence we learn our duty to consider every man as our neighbour, who has claims on our compassion,

however he may differ from us in language, in opinion, or in country.

We may, indeed, consistently with the most rigid rules of Christian charity, expose the designs of wicked men for the public good ; as judges and as jurymen we may condemn them to die ; as warriors we may destroy the enemies of our country ; as patriots we may exert ourselves to keep improper men out of office. All these are sacred duties, that arise from the different relations of society in which we are placed, which, however painful, it is incumbent on us to execute ; and to refuse to execute them, when necessary, would be unpardonable weakness, or contemptible superstition. But if any man, whether our private or public enemy, whether his character be good or bad, is involved in danger and distress, from which we can relieve him, it is our duty to exert ourselves for that purpose. No emotions of private resentment, no considerations of the worthlessness of his character, must influence us at such a moment. He is our fellow-creature, formed by the same divine hand as ourselves, and however unworthy he may appear in our eyes, we should remember, that Jesus Christ did not disdain to die for him.

The diffusion of Christianity has had a wonderful influence in mitigating the ferocity of man, and in improving the situation of the unfortunate. Pris-

oners of war are now treated, by civilized nations, with all the humanity and indulgence, which the safety of the victorious will admit ; and in the bloodiest naval engagements, how often do we find the Christian conquerors risking their own lives, to save the sinking enemy from a watery grave ? In the most polished nations of antiquity, captives were generally sold for slaves, or put to the sword ; so that we cannot reasonably account for the superior mildness of modern warfare on any other principle. This alone, were no other advantages to flow from our holy religion, since war, from all experience, seems a natural state to man, would entitle it to the eternal blessing and gratitude of mankind.

We are to do good, then, to all men, as we have opportunity, of whatever nation, or of whatever profession. Opportunities, indeed, are never wanting, though the extent of our charities must be limited by our circumstances. But though “ silver and gold we have none,” yet if we possess a truly Christian spirit, we may do much good with small means. Numerous are the calamities, to which our unhappy species are subject, that wealth can neither prevent nor relieve. The soothing voice of friendship, the balm of Christian consolation, the numberless little offices, which sympathy and good nature can execute, these are in the power of all, who

have inclination to perform them, and are often attended with success, where bare munificence would fail. “True benevolence (says the eloquent Porteus) will accommodate itself to the various distresses that fall in its way ; will, with a versatility truly admirable, *become all things to all men*, and assume as many different shapes as there are modes of misery in the world. It will compose the differences of friends ; it will arrest the violence of enemies ; it will bring back the ungrateful child to a sense of his duty, the offended parent to the feelings of affections ; *it will visit the fatherless and widows in their affliction ; it will rejoice with them that rejoice, and weep with them that weep.* It will protect the helpless and the weak ; will exert its influence, will exhaust its powers in redressing their injuries and vindicating their rights. It will facilitate their access to the seats of justice ; it will knock for them at the door of the great ; it will raise them up friends, where they could never have thought of looking for them. It will be as Aaron was to Moses, *a mouth to them* ; it will speak those wants, which they are unable to represent, and plead for them with an eloquence which nothing can resist. The man of charity, in short, will not merely content himself with giving alms ; he will give what people are more unwilling to give, his attention, his

thoughts, his care, his friendship, his protection. These are so many instruments of beneficence that God puts into our hands for the benefit of others. These were intended to supply the place of wealth, and will, in many cases, relieve distresses, which wealth cannot reach."

I come now ; Thirdly, to conclude with such observations, as are suitable to the present occasion.

If to imitate the moral attributes of God, is the perfection of man, none can be more justly entitled to this high praise, than those, who have united in societies, for the preservation of his creatures. To restore the parent to the child, and the child to the parent, the husband to the wife, and the wife to the husband, the useful artisan and enterprising mariner to their friends and country, is an action truly godlike ; whether we perform it by our personal intrepidity, or by our encouragement of others, in rewarding their benevolent exertions.

The aggrandizement of nations, no less than the interest and pleasure of individuals, requires so many to risque their lives on the watery element, that numberless calamities must happen, which no human wisdom can foresee, and no human ability prevent. The furious tempest will, at times, destroy the ship, and the irresistible billows bury the crew. But how many, af-

ter having escaped the dangers of the sea, have been unable to resist those of the land ; and even should they reach the shore, how often do they perish, amidst the darkness of the night, and the inclemency of the weather !

Your exertions, Gentlemen, to assist these poor shipwrecked wretches, have been laudable in the extreme ; and it is to be lamented, that your benevolent intentions, should, in any manner, have been frustrated, by the thoughtlessness, of the inconsiderate, or the malevolence of the hard-hearted. Could these persons but figure to themselves the poor mariner, having, with difficulty, reached the land, almost exhausted with fatigue, in solitude and sorrow, amidst howling winds and driving snows, looking anxiously around for one of those sheltering huts, which, probably, he has heard, that the Humane Society have stationed along the coast, discovering, at length, the object of his wishes, invigorated by hope to renew his exertions to reach it, flattering himself, that he will there find the means of safety and comfort, could they paint to themselves the bitterness of his despair, at finding, on his arrival, all his hopes blasted, and the cheap, but to him invaluable, materials, basely pilfered ; could they view his dying agonies, doubly poignant by the disappointment of his well founded expectations, they would surely abstain from a robbery,

which, without enriching them, may deprive a fellow creature of life. But their own feelings, if they are not callous to every emotion of humanity, must be a punishment sufficiently severe, and deter others from similar acts of cruelty.

It may not, Gentlemen, be impertinent to the subject of this discourse, and to the occasion of our present meeting, to remark on a late invention, which appears to be highly useful, in the preservation of human life. The invention I mean is the Life-boat, the honour of which is due to Mr. Greathead, a boat-builder, at Shields, in England; for which he has received, independent of small gratuities from private societies, one hundred pounds sterling from Trinity House, and a grant of twelve hundred from the British Parliament. This boat contains thirty persons with ease, can neither sink nor overfet, and rides, with perfect security, where no other floating machine could exist. The price of a ten-oared boat, which is the largest, amounts to one hundred and sixty pounds sterling.

Being but slightly acquainted with mechanics myself, I shall take the liberty, Gentlemen, of enabling you to form some idea of this boat, by citing the words of a witness, examined by a Committee of the House of Commons. He states, that, “the peculiar nature of the curvature of the keel of this boat, is the foundation

and basis of its excellence. It regulates, in a great measure, the shear with the elevation towards the ends. This construction spreads, and repels the water in every direction, and enables her to ascertain and descend with great facility over the breakers. The ends being reduced regularly from the centre to less than one third proportion of the midships, both ends are lighter than the body section. By means of the curved keel and the centre of gravity being placed in the centre of the boat, she preserves equilibrium in the midst of the breakers. The internal shallowness of the boat in the body section, occasioned by the convexity of the keel, and the shear at the top, leaves so small a space for the water to occupy, that the boat, though filled with water, is in no danger of sinking or upsetting. The buoyancy of the boat, when filled with water, is also assisted by the cork being placed above the water line."

Mr. Greathead, the inventor, being examined by the Committee, and desired to explain, what suggested to him the peculiar construction of the Life-boat, stated, that "the following idea had frequently occurred to him, from which he had conceived the principle of his invention. Take a spheroid, and divide it into quarters. Each quarter is elliptical, and nearly resembles the half of a wooden bowl, having a curvature with pro-

jecting ends. This thrown into the sea, or broken water, cannot be upset, or lie with the bottom upwards.”*

* The following Description of the Life-boat was communicated by Dr. Hawes, Treasurer of the Royal Humane Society to the Corresponding Secretary.

Construction of the Life-boat at South Shields.

SIR,

IN reply to yours of the 14th, respecting the LIFE-BOAT at South Shields, which we have found to answer beyond the most extended idea we entertained of the plan on which she was built ; and, to our great satisfaction, she has been the means of *saving the lives of many of our fellow creatures*, who could by no other means have been preserved. The boat is 30 feet by 10, in form much resembling a common Greenland boat, except the bottom, which is much flatter. She is lined with cork inside and outside of the gunwale, about two feet in breadth, and the seats underneath are filled with cork also.

She is rowed by *ten men*, double banked, and steered by two men with oars, one at each end, both ends being alike. *Long poles* are provided for the men, to keep the boat from being drove broad-side to the shore either in going off or landing. About six inches from the lower poles it increases in diameter so as to form a *flat surface* against the sand, otherwise they would sink into the sand, and be of no use. The *weight of the cork* used in the boat is about seven cwt. She draws very little water, and, when full, is able to carry *twenty people*. The boat is able to contend against the *most tremendous sea*, and broken water, and nev-

Would it not be adviseable, to procure a model of this boat, with an accurate description of its capabilities ? If the expence should be found too great for ships to furnish themselves with it, or even for private societies to supply, could not the humanity of the Legislature be excited to raise a tax for this purpose ? A few boats of this kind, distributed along the coast, and stationed at places, where shipwreck is most common, might be the means, of saving, in the course of time, thousands of valuable lives to their country and friends. I mean not however, to obtrude, but to offer my sentiments on this subject, leaving it to your superior judgement, Mr. President, and Gentlemen of this society, to consider the propriety of the application.

In the mean time let us not be weary in well doing. The cause of humanity is the cause of God and man. Nature prompts us to perform its duties ; religion commands us, and the blef-

er, in any one instance, has she failed in bringing the crew in distress into safety. The men have no dread in going off with her in the highest seas, and broken water. Cork Jackets were provided for them ; but the confidence in the boat is so great, they will not use them.

She has surprized every nautical man that has seen her contend with the waves. Any further description I can give will not be equal to a view of the model of her upon a scale now with the Duke of Northumberland.

fed author of Christianity has himself set us a most distinguished example. What nature, religion, and the Saviour enjoin, let us not then, hesitate to obey, but “as we have opportunity let us do good unto all men, especially unto them who are of the household of faith.”

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APPENDIX.

THE following communications have been received in the course of the last year.

To the Humane Society of Massachusetts.

GENTLEMEN,

I beg leave to recommend to your favourable notice Mr. Afa Pettingale, the toll keeper of Andover Bridge, who has been eminently instrumental in saving the lives of several persons, when unfortunately fallen into the Merrimac upon and below Bodwell's falls, over which said bridge is built.

In the month of April, 1794, at which time the Merrimac was high by reason of freshets, and very full of ice, Amos B. Sawyer and several others had engaged to take a raft of Cord Wood to Newburyport, and in going over the before mentioned falls, the raft was accidentally driven on one of the heaters of the bridge, and instantly torn to peices, and by the rapidity of the current, carried under one of the arches. Said Sawyer caught hold of a stick of wood not more than four feet in length, and not larger than a man's thigh, and drifted down the river among ice and wood, sometimes under water and again on the top of the water, and in the utmost danger of his life. Pettingale seeing him in this critical situation sprang into a small boat, and with great exertion rowed to him with the utmost expedition among wood, ice, &c. at the risque of his own life, more than one hundred rods before he reached him. He then fastened him to the boat (for he could not get him in) and towed him to the shore; but

he was so far exhausted, that he could not have got out of the water without the assistance of his preserver, who carried him to the land, and by rubbing his legs and feet, and using the other means of the resuscitative process, enabled him soon after to walk.

In May 1799, Jeremiah Morrill, and several other inhabitants of Methuen were conducting a large raft of wood to Newburyport, which by the great rapidity of the current, was driven on one of the heaters of Andover bridge and suddenly torn to pieces. All the others, except Morrill, caught hold of something and saved themselves, but he, without any means of preservation, was driven into the eddy below one of the peers, up to the bridge, and by accident thrust his fingers into a crack between the timbers, by which means he kept his head out of water. In this critical situation he was seen by a number of people, who despaired of affording him any seasonable assistance, for the current was so rapid that no boat could stem it. At length, said Pettingale thought of a rope on a fish net about fifty rods below the bridge, and immediately ran to it, to procure said rope, but the knot was wet and drawn so tight that he could not untie it; having no knife he was under the necessity to lay it upon a stone, and cut or bruse it with another. The rope being procured he carried it to the bridge, and making a loop in one end, threw it down to the said Morrill, who worked it round his body, and was drawn up by Pettingale, a distance of thirty feet upon the bridge.

On the 27th of May, 1803, Henry Harvey a young man of fifteen years of age, son of Mr. John Harvey of Methuen, in attempting to cross Merrimac river just below Andover bridge, ran his boat under the falls of the fish wharf and was drowned. A number of his townf-

men immediately collected to find his body. Among the rest James Davie, Joshua Davie, Edward Richardson, and Samuel Barker, in a boat, pushed into the stream, and their grappling being fastened at each end of the boat, and being one side to the stream, was instantly drawn under, and the above four persons were left floating in a swift and strong current. Samuel Barker, being dressed in short clothes, was able to swim to the shore, but the others, with the utmost exertion, could but now and then raise themselves to the top of the water, and scream for help. The said Pettingale and Capt. David M'Clerry of Methuen were exerting themselves on the same business, in a small boat about twenty rods above where this disaster happened. Pettingale beholding their almost lost condition proposed to go immediately to their assistance, but M'Clerry was fearful and said "we shall certainly be drowned." But Pettingale, being the helmsman and taking advantage of the current, requested M'Clerry for God's sake to exert his strength in rowing to them; they soon reached the persons in distress. They came first to Joshua Davie who had just risen to the top of the water, and was able and had presence of mind enough to take hold of the boat, they then rowed to Edward Richardson who caught hold of one of the oars but could not swim. They took him on the other side of the boat, and rowed to the shore, with those two holding the sides of the boat, with the utmost expedition and left them as soon as they were upon terra firma. In the mean time James Davie who was a good swimmer, remained struggling for life, but under the embarrassment of his cloathes could make no progress towards the shore, and before his assistants could return, his strength was exhausted.

When they came within four rods of him, he sunk, as they supposed for the last time. Directing their course to the place where they saw him disappear, they looked down, and Pettingale discovered his hands extended about four feet below the surface of the water, gradually descending upon his face towards the bottom. He reached his oar down to him, and called loudly to him to take hold of it; but his senses were gone. Pettingale then put his oar under his breast, and with great exertion raised him considerably, and at the same time turning his body round so far, that the water buoyed up the skirt of his coat within reach of his arm, which he extended so far as to seize hold of it, and thereby to draw him up, when to all appearance, the vital functions had ceased. But Pettingale held him in a particular position, while M'Clerry rowed the boat to the shore, and making use of the resuscitative process, contrary to the expectation of all the spectators, in about half an hour he was able to walk with assistance, and has since recovered his strength, and is able to attend to his usual employment.

As an all wise Providence has assigned a post for each individual, it is not for us to say who will do the most good in the world, nor in what station a person may be most useful. If Mr. Pettingale, in the humble station of collecting the toll of a bridge, has been principally instrumental in saving the lives of five young, active useful members of society, heads of numerous families, parents of young and promising children; few men in common life can enjoy the pleasing reflection of doing more, or even so much good to their fellow creatures at the risque of their own lives.

HUMPHREY C. PEARLEY, A. M.

In Testimony of the above account twenty one persons, who were eye witnesses of the saving of the four last men-

tioned Persons, have signed their Names. The two first mentioned, viz. Sawyer and Morrill have moved to a great distance into the country, but several persons have testified to the truth and justice of the foregoing representation, of their being saved from immediate death, by the welltimed and courageous exertions of said Asa Pettingale.

We the subscribers being acquainted with Asa Pettingale and the other subscribers to the above representation, do certify that they are persons of good moral characters and that due credit may be given to what they say.

Signed by the representative and selectmen of Methuen, and by the selectmen and other inhabitants of the town of Andover.

Methuen, Oct. 16, 1802.

Huts erected by the Humane Society.

		D.	C.
1787	One on Scituate beach,	}	at 40 dol- lars each.
	One on the outer beach of Nantasket,		
	One on the west end of Lovel's Island,		
			120
1789	One on Calf's Island,	}	95
	One on the east end of Lovel's Island,		
	One on the other end of Nantasket beach,		
1792	One on Stout's Creek on Cape Cod,		42 50
1794	Two on the Island of Nantucket,		72
1799	One on Pettick's Island,		50

D. C.

- 1802 One between Race Point and the head
of Stout's Creek, a mile from Peaked
Hill, Cape Cod,
One built by the Society in 1792, at
Stout's Creek, having washed away
for want of a proper foundation, an-
other has been erected there,
One on Naufet beach,
One between Naufet and Chatham har-
bours,
One on the beach of Cape Malebarre
on the sandy point of Chatham,
The repairs on said huts and supplying
them with necessary articles, has cost
the Society,

192

161 33

732 83

THE Subscribers being appointed a Committee of the Trustees of the *Humane Society of Massachusetts*, to enquire into, and publish a state of facts respecting the preservation of a number of persons by the society's Hut on *Nantasket Beach*,

REPORT THE FOLLOWING STATEMENT:

THAT Capt. WILLIAM GIBSON of the brigantine *Elizabeth*, bound from *St. Vincents* to *Boston*, consigned to Mr. David Green, arrived in the Bay on Dec. 15; that Mr. Thomas Knox, jun. the Pilot, went on board her at 11 o'clock P. M. then in the Light-House-Channel, and found her in a very disabled condition; That at 2 o'clock A. M. of the 16th, the wind coming to the North West, and blowing almost a hurricane, the brigan-

time parted her cable, and drifted till 2 o'clock P. M. when she struck on *Point Alderton Bar*. The sea beating entirely over her, and the brig striking very hard, four of the hands, much fatigued, and overcome by the excessive cold, committed themselves to the mercy of the waves, and swam to Nantasket Beach, distant about fifty yards, and proceeded to the town of *Hull*; but before they reached the houses, one of them gave out, and could not walk further, and must have perished, but for the assistance afforded him by some of the inhabitants, in consequence of intelligence received from the other three; That at 4 o'clock, P. M. the brigantine still beating upon the bar, it was expected she would go to pieces, and that there was no other alternative for those on board, but to attempt to get on shore or to perish; some of them thought that in their debilitated and almost frozen condition they should never be able to reach the shore. Mr. Knox, however, made the attempt, and taking with him the end of a deep sea line, the other end of which was fastened to the bodies of the others, he swam to the beach and drew them on shore. Upon getting ashore, they proceeded to the house erected by the Humane Society for the preservation of shipwrecked seamen. Their cloathes wet and very much frozen, and themselves much spent, it was with great difficulty they reached the house. But who can describe their extreme grief and disappointment, when, upon their arrival, they found no fire works, candles or straw, and but a small quantity of wood!—Capt. Gibson and Mr. Knox are, however, of opinion, that though they could not experience the salutary influence of a fire, they must have perished had it not been for the shelter afforded them by the house, from the violence of the wind and the extreme cold. Some of the inhabitants of *Hull* very humanely carried

some fireworks to the house, by which means a fire was kindled, their cloathes dried, and they recovered strength sufficient, by assistance, to get to *Hull* that night, all except one man, who was too weak to make the attempt. But he was made comfortable by the fire, and other refreshment afforded by the inhabitants. This simple undorned statement of facts, furnishes an additional evidence of the great utility which the houses erected by this society have been to that worthy and valuable part of our fellow-citizens, the mariners of our country. And it is with great regret that your committee observe, that there are found in a civilized country, persons so abandoned and devoid of every principle of humanity, as to take from those houses, erected from principles of benevolence, to alleviate the distresses of the unfortunate shipwrecked seamen, the tinder-box, candles, straw and fuel, with which they are supplied every year by this society, as was the case with this to which these persons resorted; and thereby leave these distressed people to perish for want of articles of so small value, as not to be an object worth purloining. Such inhumanity is a disgrace to any people, that are not barbarians. And the committee, in behalf of the trustees, call upon their fellow citizens of every description to detect, and they will prosecute to the utmost severity of the law, all such inhuman robbers.

JOHN LATHROP, }
S. PARKER. } *Committee.*

Jan. 11, 1803.

BOSTON, JUNE 16, 1803.

Rev'd. Sir,

THE following extract from a letter written by the late President Washington, in 1788, does honour to his memory, and will do honour to our Society, by having a conspicuous place in its publications.

“I observe, with singular satisfaction, the cases in which your benevolent institution has been instrumental in recalling some of our fellow creatures, as it were, from beyond the gates of eternity, and has given occasion for the hearts of parents and friends, to leap for joy. The provision made for shipwrecked mariners, is also highly estimable in the view of every philanthropic mind, and greatly consolatory to that suffering part of the community. These things will draw upon you the blessing of those who were nigh to perish. These works of charity and good will towards men, reflect in my estimation, great lustre upon the authors, and presage an æra of still farther improvements.—How pitiful in the eye of reason and religion, is that false ambition, which desolates the world with fire and sword, for the purpose of conquest and fame, when compared to the milder virtues of making our neighbours and our fellow men, as happy as their frail condition and perishable natures will permit them to be!”

With great respect,

I am your most obedient

JOHN LATHROP.

THE Trustees of the Humane Society, having, been individually informed of several instances of persons who had incurred death by drowning or otherwise, and been fortunately recovered by the means recommended by the Society, and no communication made thereof; and convinced that publishing the circumstances of such incidents would be attended with beneficial effects, hereby request the citizens of this commonwealth, and particularly the gentlemen in the medical line, to communicate to the Corresponding Secretary, all the instances that have, or shall come to their knowledge, of reanimation, and the means

whereby those happy events are accomplished, with such other particulars of the time respiration was suspended, &c. as they shall think of importance to notice: As it is by comparing the success of different means and operations, that this important art can be brought to perfection. The Trustees are also desirous of extending the rewards promised by the Society for signal exertions throughout the commonwealth, and for this reason they request information of all the attempts of reanimation, even if they prove unsuccessful.

N. B. The Trustees request the same favour from the citizens of the neighbouring states.

An Extract from the Minutes of said Trustees,

JOHN AVERY, *Rec'g. Sec'ry.*

At a Meeting of the Humane Society, June 11th, 1799.

THE Trustees of the Humane Society, having had frequent applications for reward in cases, for which the constitution of said Society does not authorize their granting a premium, wish their fellow citizens to be informed with a view to prevent fruitless applications, that the services for which said Society holds out a reward are,

First. That when any accident shall happen, producing apparent death, the person who shall first discover and endeavour to recover the subject, shall be entitled to a reward; but in no case are the Trustees allowed to exceed ten dollars.

Secondly. The person who shall receive into his or her house, the body of one apparently dead, with a view that means may be used for its recovery, is also entitled to such a compensation as the Trustees shall judge adequate.

Thirdly. That any person who shall, by any signal exertion, save another from death, is entitled to a reward in proportion to the risque and danger incurred.

By a signal exertion the Trustees conceive must be understood something more than barely reaching out the hand, or throwing a rope from a wharf, or a boat, or even wading into the water to half a man's depth, and rescuing a man from drowning; for the principles of common humanity and sympathy are sufficient motives for such exertions; but it must include the endangering his own life, or incurring some damage, by impairing the health, or injuring his apparel or other property. In any or all these cases the Trustees are ready to grant adequate reward, when properly authenticated, but do not think themselves warranted by the regulations of the society to bestow them in other cases.

An Extract from the Minutes of said Society,

JOHN AVERY, *Rec'g. Sec'y.*

Premiums adjudged by the Trustees from June 1802, to June 1803.

To Francis Newton for saving a son of Nathaniel Clark from drowning,	D. C.
- - - - -	5
To Ephraim Culver of Chesterfield for saving the life of a young man in Westfield river,	10
To Samuel Brown for taking up and bringing on shore the body of John Phipps,	1 25
To Adam Wallace Thaxter for saving the life of a child,	6
To George Johnson of Salem for saving the life of Virgil Maxey,	10
To Mr. Parsons for receiving into his house the body of Quaco, a Negro man who was drowned at the bottom of the Common, for the purpose of using the resuscitative process,	5
To Moses Williams for saving the life of a young man,	5

To Daniel Mace for saving the life of Daniel Bell <i>D. C.</i> at Wheelers Point,	4
To Nehemiah Jaquith aged 76, for saving the life of John Danley of Tyngsboro' who had fallen through the ice in Merrimac river,	10
To John Grant for saving the life of a lad who fell from west Boston bridge,	3 20
To William Keating for saving the life of Samuel Watts near Wimisimett ferry,	4
To Caleb Hayden for saving the life of a boy,	3
To Story Chandler for saving the life of a negro man,	1
To Josiah Bates, David Cole and Ebenr. Cole for saving the life of Levi Gifford at sea,	9
To Simeon Hemenway for saving the life of a Mulatto boy at the glass house,	2
To George Greenough for saving the life of a boy,	2
To Arns Ellis for saving the life of John Butler,	4
To James Melvin and Gregory Fortune for saving the life of Phillip Lamontay,	5
To Afa Pettingale of Methuen, for saving the lives of several persons near Bodwell's falls,	30

119 45

State of the Treasurer's accounts for the past year.

Expenses of semiannual meetings, organist, &c.	11
Printing Rev'd. Mr. Porter's Discourse, Descrip- tion of Cape Cod, Receipts, &c.	112 25
Stock Purchased,	746 88
Building and repairing Huts,	193 25
Premiums adjudged,	119 45
Mr. Kuhn's Salary,	30
A Notarial Certificate,	1
Balance in hands of Treasurer,	121 23

1335 6

	<i>Contra, Cr.</i>	<i>D. C.</i>
Balance in the Treasurer's hands at last audit,	95	54
Interest on 6, 3 and 8 per cent stock of the United States, and 2 per cent principal of 6 per cents,	200	64
Ditto on Mafs. State Notes, and 20 per cent prin.	544	78
Dividends at Union Bank,	133	14
Ditto on West Boston bridge,	20	
Subscriptions paid the year past,	340	96
	<hr/>	<hr/>
	1335	6

Property in the hands of the Treasurer belonging to the Society.

United States 6 per cent stock,	1442	17
Deduct principal paid,	157	88
	1284	29
Ditto 3 per cents,	708	83
Ditto 8 per cents,	800	
Mafs. State Notes,	2421	49
Union Bank Stock,	1268	
2 Shares West Boston bridge cost,	417	17

We the subscribers, appointed a committee by the Humane Society of Massachusetts, at their meeting in Dec. 1802, to examine the accounts of the Rev. Dr. Parker Treasurer of said Society, find all the articles in the above account vouched, the same right cast, and a balance of 121 23 in the treasurers hands due to the society, and the evidences of the property above enumerated.

Boston, June 10, 1803.

WM. TUDOR,	} Committee.
RUSSELL STURGIS,	
JOHN HANCOCK.	

N. B. Since the audit of the foregoing account, the treasurer has received through the hands of the President, 444 44 the amount of the legacy of £100 sterling devised to this society by John Bulkley, Esq. late of Lisbon.

Officers of the Humane Society chosen Dec. 1802.

John Warren, M. D. President,
 Rev. Simeon Howard, D. D. 1st Vice President,
 Rev. John Lathrop, D. D. 2d Vice President,
 Rev. Samuel Parker, D. D. Treasurer,
 Aaron Dexter, M. D. Corresponding Secretary,
 John Avery, Esq. Recording Secretary.

Trustees.

Rev. Peter Thacher, D. D.
 Nathaniel Balch, Esq.
 Jeremiah Allen, Esq.
 William Spooner, M. D.
 Samuel Parkman, Esq.
 James Scott, Esq.

In consequence of the death of the Rev. Dr. Thacher,
 Edward Gray, Esq. was chosen a Trustee in June 1803.

Members admitted since June 1802.

Kilborn Whitman, Esq. *Pembroke*,
 Capt. Daniel Messenger,
 Mr. Edward Tuckerman, Jun.
 Capt. Ozias Goodwin,
 Mr. William Walter,
 Mr. George Sutherland,
 Mr. Joseph W. Jenkins,
 Mr. James Lloyd, Jun.
 Mrs. Catharine Bullen, *Medfield*,
 Mr. Moses Bullen Harden, do.
 Rev. William Greenough, *Newtown*,
 Adam Babcock, Esq.
 Rev. Jonathan Burr, *Sandwich*,
 Mr. Andrew Brimmer,
 Dr. Charles L. Segars,
 Mr. Josiah Bumstead.

Members deceased since the last publication

Mr. John Avery, Jun.
 Madam Elizabeth Bowdoin,
 Maj. William Calder, *Charlestown*,
 Hon. John Codman, Esq.
 Major John Rice,
 Rev. Peter Thacher, D. D.
 Arnold Welles, Esq.

Honourary Members.

John Bulkley, Esq. *Lisbon*,
 Rev. Jno. Erskine, *Edinburgh*.

APPARENT DEATH—LIFE RESTORED.

“ He sinks !—is lost !—none near to give relief !
 And hark—that scream !—a frantic mother’s grief !
 Fix’d on the flood that would her babe destroy,
 Her eager eye deep searches for her boy ;
 He’s found !—but ah ! when anxious drawn to shore,
 The mother breathless !—views her child—no more !
 But, Heav’n-instructed—every effort ’s try’d
 Which wisdom plann’d, and study has supply’d,
 Eager to save, each panting bosom burns ;
 Life half departed, ’s beckon’d, and returns :
 What rapt’rous bliss the eager mind receives,
 When parent extacy exclaims—*He lives !*”

Resuscitative Process.

WHAT THOU DOEST—DO QUICKLY.

Occidit, qui non servat.

CONVEY the person to the nearest convenient house,
 with his head raised : Strip and dry him as quick as pos-
 sible ; clean the mouth and nostrils from froth and mud.
 If a child, let him be placed between two persons naked, in

a hot bed. If an adult, lay him on a hot blanket or bed, and, in cold weather near a fire—In warm weather, the air should be freely admitted into the room. The body is next to be gently rubbed with warm woollen cloths sprinkled with spirits, if at hand, otherwise dry : A heated warming-pan may be now lightly moved over the back, properly covered with a blanket—and the body, if of a child, is to be gently shook every few minutes : Whilst these means are using, one or two assistants are to be employed in blowing up tobacco-smoke into the fundament, with the instrument provided for the purpose, or a tobacco-pipe, if that cannot be had—the bowl filled with tobacco and properly lighted, being covered with a handkerchief, or piece of linen, so as to defend the mouth of the assistant in blowing : Bathe the breast with hot rum, and persist in the use of these means for several hours. If no signs of life should then appear, let the body be kept warm several hours longer, with hot bricks, or vessels of hot water, applied to the palms of the hands, and soles of the feet, and this for a longer or shorter time, as the circumstances of the case may dictate.

The too customary method of rolling on a barrel, suspending by the feet, and every other violent mode of agitation, particularly in removing the body from the water, should be most carefully avoided.

To restore breathing—Introduce the pipe of a bellows, (when no apparatus is at hand) into one of the nostrils, the other and mouth being closed, *inflate the lungs*, till the breast is a little raised ; the mouth and nostrils must then be let free.

Repeat this process till life appear.

Electricity is recommended to be early employed by judicious practitioners.

Intense Cold.

Rub the body with snow, ice or cold water; restore warmth by slow degrees, and after some time, if there be no appearance of life, the plans of resuscitation for the drowned must be employed.

Suspension by the Cord.

A few ounces of blood may be taken from the jugular vein, cupping-glasses applied to the head and neck, and bleeding at the temples. The other methods of treatment, the same as recommended for the apparently drowned.

Intoxication.

The body to be laid on a bed, with the head a little raised; the neckcloth, &c. removed.

Obtain immediate MEDICAL ASSISTANCE, as the modes of treatment must be varied according to the circumstances of the patient.

Suffocation by noxious vapours.

Cold water to be repeatedly thrown upon the face, &c. drying the body at intervals. If the body feels cold, employ gradual warmth: and the plans for restoring the drowned, in all cases of apparent death.

General Observations.

RESUSCITATION.

On the dawn or first indication of returning life, the prudent Practitioner will resign the office of *Art to Nature*. —It is evident that Art has contributed her share, by enabling Nature to struggle with the immediate cause of oppression.

It is in fact this judicious blending of *Nature with Art* that gives to the latter all its efficacy.

1.—*On signs of returning Life.*

A tea-spoonful of warm water may be given ; and, if swallowing be returned, warm wine, or diluted brandy. The patients must be in a warm bed, and if disposed to sleep, they will generally awake perfectly restored.

2.—The plans above recommended are to be used three or four hours.

It is an absurd and vulgar opinion to suppose persons irrecoverable, because life does not soon make its appearance.

3.—BLEEDING NEVER TO BE EMPLOYED, UNLESS BY THE DIRECTION OF A PHYSICIAN.

REFLECTIONS ON REANIMATION.

Suppose yourselves but for a few moments in your evening walk of rural retirement, imagine your contemplations interrupted by an uncommon appearance,—Behold a young man dragged to the shore without life or motion. Scarce an hour has passed since the object of their attention had left his circle of domestic happiness.—And now his body swoln, his eyes sunk, and his face livid. Without the least signs of life, they convey him in *hopeless despondence* to his own home. Fear, despondency, and horror, are spread over the afflicted family. On one side behold the *aged mother* lamenting her lost child ; on the other, stands mute the *distracted wife*, afraid to look up to the horrid spectacle ; whilst the *innocent little ones* look with amazement and wonder at the silence of him, who always so kindly greeted them on his return.

Those who would most gladly take upon them the task of restoration are most unable to perform it ; and all the precious moments which should have been employed in the means of his recovery, are lost in fruitless lamentation. They hang over him in silent anguish, take their last farewell in the agonies of despair, and consign him to the grave.

And now observe the change. It chances that one of *the sons of humanity* (which is but another name for this institution) is passing by.—As soon as he hears of the event, he flies like the *Good Samaritan*, to the chamber of sorrow, he stops those who had assembled but to gaze at and desert him, calls on them to assist him, and assiduously applies with zeal proper means to resuscitate. *Death*, unwilling to relinquish his devoted prey, struggles powerfully to detain it; seems to smile, as it were, at the ineffectual labour; till at length subdued by *fortitude* and *perseverance* he gives up the contest.

“A ray of hope breaks in upon the gloom, and lights up every countenance.—Behold, at last, again he moves, he breathes, he lives.—What follows is *not* within the power of language to describe: *imagination* alone can suggest to true *Philanthropists* the delightful scene of wonder and astonishment, of mutual joy, transport, and felicity.”

N. B. The above and three preceding Pages are, with some alterations, taken from the Annual Report of the *Royal Humane Society*, in *London*, for 1799.

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